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HARVEST IN TOWN

ON this Saturday a few people (those who have always done it) are preparing the church for the Harvest Festival services to-morrow. The usual communion table and rail in front of the pulpit will be hidden by long tables on which a large "still-life" display of produce will be arranged. Flowers will be placed all about the church instead of just the usual three vases under the pulpit. The produce will consist of fruits and vegetables, tinned foods, a piece of meat perhaps, shop-bread, including a special ornamental loaf made for just such a display as this. Most of the gifts will have been bought as there are few gardens in this town. Late to-night the work of arrangement will be completed except for to-morrow's last-minute gifts, the lights will be put out, the church doors locked, and all will be ready for the public part of the festival on Sunday.

In some of our towns there are rows of houses with no gardens at all because the front door opens on to the street and there is only a small yard at the back. Sometimes, what might have been a garden has been covered with concrete or paving.

The services will take place in the morning and evening as they have done for many years past. There seems to be a feeling, hard to explain, that the morning is a particularly appropriate time for a harvest service. The congregation will survey at a distance the display of produce; we will sing, "We plough the fields and scatter the good seed on the land" and, "Come, ye thankful people come"; some of our prayers will have special reference to the fruits of the earth and the sermons will try to find the link between the congregation, the display of produce and the Divine Purpose. The congregations will be larger than usual; Harvest services have a power of attraction greater than the festivals of Easter and Christmas and second only to the Sunday School Anniversary, when the display of life under the pulpit is far less still!

What does it mean, this festival in the church? Has it lost all real meaning and become an empty ritual, or has it acquired a new meaning for townsfolk because it fills some deep need in them which struggles up through their concreted lives for annual satisfaction at this time?

If the occasion evoked no response we might conclude that it is now only the empty repetition of something which had a meaning long ago. But there is enthusiasm and pleasure and something like spiritual renewal to be seen in the harvest rejoicings of townsmen. That is what provokes thought. That is what draws attention to the gulfs between words and meanings. We do not always bother to call these services thanksgiving services nowadays, perhaps because our dominant mood is not the one of simple thanksgiving to an all-providing deity which some of the harvest hymns express. If we do feel thankful it is more likely to be some vague recognition of the town-dweller's debt to all those unknown people by whose labours we are fed. Here is one gulf; so much in the traditional service directs our thanks in a different direction to that in which our own thoughts send them.

But the use of harvest festivals for money-raising ends and our failure to react to the incongruity of much of the language of our services suggests that thankful feelings are overshadowed by something else, a blinder impulse which is as old in man as his harvest joy. More than in any other service of the year the town-dweller is recalled to the good earth by this one. He may pass his days in industrial smog and squalor without noticing how thoroughly he is cut off from the smell and feel of earth and its growing things; but in the depths of his being the lack is recorded, and when the town-dweller comes to church on Harvest Festival Sunday and sees the fruits and flowers of earth before him, though his eye may notice the mark of shop and factory upon some of them, the depth of him responds in a more instinctive way. It is like seeing a man return home from a war, instinctively recognizing his abiding place despite the long absence, and instinctively feeling at home in it. We town-dwellers are not far removed from the soil, and the age-old affinity of mankind with Mother Earth still lives within us though we tread pavement and lie under smoke. At Harvest Festival time it seems that momentarily we get below the concreted surface of our present lives to touch a real level once again and find some health in the experience.

If that, or something like it, is what happens in a town church at Harvest Festival time the words of our worship are plainly inadequate. The still-life display of produce is evocative but our words do not fully express the thoughts and feelings thus evoked. That the thoughts and feelings are not altogether still-born is something to be thankful for; but each year at this time there comes more urgently the wish for new hymns and lessons and words of prayer which will make explicit the change which town life has wrought in this festival for the town-dwellers who still keep it.

Town-dwellers may well need a Production Sunday to match the countryman's harvest rejoicing, but the townsman also needs his own festival of the soil to fill a need which the farmer never knows.

(Contributed)

TOWARDS A UNITARIAN THEOLOGY—II.

By Bruce Findlow

IF the individual Unitarian be someone with an active desire for a religious faith of his own and some capacity to achieve it in the community of Unitarians, to what authority does he appeal to support his theological conclusions? He is not always clear in his own mind about this. Usually he can say what it is not. It is not the authority of any church, or any one book such as the Bible, or any class of people who claim a special relationship with, and knowledge of, God. It is not the authority of tradition—what has been believed—nor the authority of mass opinion—what most people believe. It is not, we say, any external authority but rather it is an inward one; the last word lies within each individual in conscience or reason or intuition or the Inner Light. The various terms overlap and are sometimes taken to be synonymous.

We agree that our authority is inward but we vary in our opinions about its real nature. Some say "reason" and go on to believe and maintain that we must not base our faith on anything which our own mind cannot prove to be true to us. When this view is interpreted narrowly some errors and hardships arise from it. For example, the view that our faith must consist only of the beliefs which our own mind can construct leads some into exotic and over-simple theologies and deprives others of having any clear or conclusive faith at all. To describe our inward authority as "intuition" is also unsatisfactory when it leads us to make articles of faith of our personal imaginings. The term "conscience" too is limited when we forget our cultural conditioning and try to make universals of beliefs which are peculiar to one race or one kind of environment.

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"Inner Light" is a more vague term than the others but it comes nearer the truth in describing our inward authority if it means, as it does for some, that the deepest articles of our personal faith claim the assent of the whole person. Views about God and man and the universe come to us through church or discussion or books or our own inquiry and we come to accept them as true finally not because of their source but because our whole being responds to them in a way which carries conviction for us personally. These ideas do not conflict with reason, they are not denied by our own experience, but, much more positive than that, we receive an inward assurance which is so compelling that these ideas can be believed. That does not mean that our personal inward authority is always reliable—we are complicated and variable beings—and therefore it follows that if we choose to rest in this authority above any other, we must rest in it humbly and with a scrupulous care not to make our deepest convictions the rule for others.

There are some indications in our time, however, that Unitarians are less sure than they were about the inwardness of their authority, or, to put in the other way, are becoming more ready to lean upon some external authority in matters of belief. If it is so it is not surprising; setting aside possible historical reasons for such a trend, the great uncertainty of our time is sufficient reason. The regular pleas from many quarters for statements of our faith suggest that there are many individual Unitarians without a clear statement of their own who are now looking for a lead, seeking light externally rather than within themselves or even within their own small congregational unit. We seem to have a body of Unitarians now who will rely upon the activity of the Inner Light working in the thoughts of a selected group of thinkers to produce the series of conclusions which will make up a whole theological statement. The individual will give his assent to the whole statement, and partly, no doubt, because it is the carefully-framed conclusions of a group of experts.

The assumption here is that in our time we are asking for statements of faith because we are no longer able to construct them for ourselves. In every generation we ask for statements of faith so that we can display them to outsiders who might come in, but that is another and lesser matter. It might be said that even if we are given ready-made statements our authority is still inward and personal because we will accept or reject such statements individually but that does not deny that there is this growing trend of willingness to rely to some extent upon external authority. A more pointed argument might be that those of us who are seeking a theology prepared by others (like a modern sliced wrapped loaf) have grown out of the essential Unitarian position with its emphasis upon personal responsibility and are seeking a way back to some form of authoritarian religion where authority lies in church or priest or book. Whatever the right explanation of the trend may be, it certainly seems to be a growing trend in our time and if it continues it could change the whole character of our movement.

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Summing up this personal view of the Unitarian's seat of authority: the Unitarian says that it lies within himself, and it can be a very effective authority provided that he remembers that it works within the context of his own varying experience and developing personality, and has to find expression in the ready-to-hand language and symbols of his Christian environment. The weakness of this authority is its isolation. In our time, if we are not to lose faith in this kind of authority because of our declining capacity to use it, we must create or re-discover the machinery of corporate discussion and active inquiry (as opposed to passive assent) which can do much to offset that weakness of isolation.

(To be Concluded)

COMMENT

All From One Document!

I HAVE just been reading an interesting psychological study of the American people, interesting chiefly as an example of psychological extravagance. All the peculiarities of the people are traced to the Declaration of Independence and the American Constitution. In a psychological parable, the American colonies are regarded as sons who unite to murder their father, the England of George III and Lord North. But they fear that one of their number may usurp the authority of the father, and so they agree in the Constitution to renounce the unlawful pretensions of the father. Of course the mother emerges at times, later under the name of Columbia, whose symbol stands in New York Harbour. It is this attitude towards the "father" that accounts for the alleged dominance of the American woman, as we can see from the fact that in Australia and New Zealand, where the circumstances are otherwise similar, that dominance is not observable. The "mother" element crops up, again, in education, which is chiefly, so it is said, in female hands. Quite apart from the general suspicion that attaches to the Freudian hypothesis as the *leit motiv* of social development, one feels that the people of the United States are in their origins such a "complex of opposites" that the explanation of their character must itself be complex. That, of course, is not to deny that the attitude towards external authority as exhibited in the history of the Constitution has coloured the whole subject of the relations of the States to one another and to the Federation.

The P.T.A.

I was amazed to read that the P.T.A.—the Parent-Teachers Association—in the United States has over ten million members, the object of their association being to supply a ground for thrashing out common problems and finding solutions which will benefit home, school and community. In practice, no doubt, this association often leaves much to be desired, and one wonders what sort of Parent-Teachers Association that school in Arkansas has that because a single Negro child was accepted at it was burnt down by the upholders of segregation; but it appears that even in some of the more backward districts of the South the Association has been a most effective factor in forcing the community to pay for adequate schooling. There is, however, one very important way in which American school life is vastly superior to that in this country, and that is in the fact the American "public schools" (i.e., the state schools) are in most cases justly a source of civic pride, for there is great rivalry among adjacent towns in the field of elementary education. The sphere of formal education, too, is one of the few fields in which children are not spurred on to their utmost limit; as a compensation, the school life is prolonged a year or more longer than is usual in other Western countries. Apart from the fact, too, that "professional" subjects are introduced early in the child's progress through the secondary school, it is said that in the United States effort seems directed not so much at forming the child for adult life, as at giving it a happy time on which to look back in riper years

Political Feuds

Politics in this country, fortunately, have been remarkably free from personal animosities. Up till comparatively recent times, of course, the two great parties both represented mainly the great interests of land, trade and industry, although in varying proportions. It is only recently that "class interests" have gone far to set a line of demarcation between political parties, but today class boundaries have diminished in importance. That is a position that has altered only in times of great national emotion. At the end of the eighteenth century, for example, the great friendship of Burke and Fox was broken by political passion. The fanatical attacks by Burke on the French Revolution could not stand the test. "There is no loss of friendship", declared Fox in an outburst of tears. "There is" was the retort: "I know the price of my conduct. Our friendship is at an end." Friendships were ruffled, but not unduly, by the religious struggles of the nineteenth century. When Mr. Gladstone visited the great Marquis of Salisbury at Hatfield during the excitement caused by Irish Disestablishment he received, no doubt, a courteous and friendly reception, but when the young Lord Hugh Cecil climbed on his knee and shook his little fist in his face, exclaiming, "O you wicked man!" he could hardly have escaped a feeling that there is often an inner family shrine where political sins are not forgiven. That is all very amusing, and fortunately very different from the report of a conversation that an airport official at Lagos had with a representative of the *Observer*: "We haven't got used to the idea of opposition: the people think that if you're the Opposition, then you're enemies; if someone on the other side asks you for a drink, then you don't go." It's all very human, and the fate of democratic institutions in many countries shows that is not unusual. The best wish of a Briton for the people of Ghana would surely be the wish that they will yet find a coherent, intelligent and public-spirited parliamentary opposition.

The Meaning of Words

There have been several occasions recently when we have been reminded of the difficulty that sometimes attaches to the discovery of the precise meaning of words. The first instance comes from the prosperous town of Wagga Wagga, Australia, where the city council had offered a large monetary prize for the best landscape or portrait. The judges awarded the first prize to a picture by a Melbourne artist, which was entitled "The Blue Tie", and depicted a seated saxophonist with only the lower part of his face and his hands visible. The city council has refused to pay over the prize money on the ground that the picture is neither a portrait nor a landscape; and yet the picture is more of a portrait in the popular sense than many modern paintings and sculptures that authorities on art would unhesitatingly call portraits. However, the city council at Wagga Wagga might quite well claim that at any rate the painting in question is only half a portrait, since it shows only half the face. Architects, too, have been warned by Lord Normanby of the hidden meaning of slick phrases that are often used in architectural reports, where, for example, the word "boldness" is often made to cover lack of sufficient supporting detail, due to lack of money, and the word "significant" is often used to suggest to people that such things as telegraph posts or pylons must be admired, because there really isn't anything that can be done about them.

EDVARD GRIEG—UNITARIAN MUSICIAN

By A. J. Long

"WHO are your saints?" According to our **Manual of Church Membership** this question was once asked of a Unitarian by a Church of England parson. The fiftieth anniversary of the death of the Norwegian composer, Edvard Grieg, recently celebrated in the musical world, provides us with a unique opportunity of acknowledging one of the most distinguished of our modern "saints". That the famous and popular Grieg was a Unitarian will probably come as a surprise to many, but the facts are indisputable. In a letter to a friend, written from hospital only a few days before his death in September, 1907, Grieg himself wrote as follows:—

"During a visit to England in 1888 I was much taken by the teachings of the Unitarians who believe in one God alone, to the exclusion of the Holy Trinity, in which God the Son is equal to God the Father. This conception was most acceptable to me then and during the past eighteen years I have not come to any better conclusion."

He was born at Bergen on June 15, 1843, and was of Scots ancestry, the family name being originally "Greig". He inherited his musical talent from his mother, Gesine Judith Hagerup, a pianist of considerable skill, who was his first teacher. His original intention was to become a pastor, but his thoughts soon turned to music, largely under the influence of Ole Bull, a noted violinist and romantic Norse patriot, and it was at Bull's suggestion that the young Grieg was sent to study at the famous Leipzig Conservatoire. While he was there, he succumbed to a serious attack of pleurisy which permanently deprived him of the use of one of his lungs, and laid the foundations for his later ill-health. His studies completed, he settled in Copenhagen, then the cultural capital of Scandinavia, and a brief friendship with the little-known musician Nordraak, who died at the early age of twenty-four, established him as an enthusiastic exponent of romantic musical nationalism.

In 1867, after he had moved to Christiania (now Oslo) he married his cousin, Nina Hagerup, a singer of some note, who was afterwards to make his songs world famous. From the first, they were exceptionally happy, and Grieg's immortal Piano Concerto in A Minor, his most ambitious and most celebrated work, composed in the following year (shortly after the birth of a daughter), is a radiant expression of personal happiness, besides being an important landmark in his musical career. (It is particularly poignant to discover that the little daughter, the Grieg's only child, died when only thirteen months old.) At this period, his reputation was considerably increased as a result of the friendly encouragement which he received from the great Franz Liszt, and from then onwards, he gradually achieved world-wide fame as composer, conductor and pianist. He produced a vast number of compositions of many different types, most of them of a miniature pattern, with songs and simple piano pieces predominating. His most popular orchestral work is probably the incidental music which he wrote for Ibsen's *Peer Gynt*. He derived much of his inspiration from Norwegian folk-music, of which he was always an enthusiastic student, but his artistic fertility seems to have declined as his reputation increased.

In 1885, he moved to a villa at Troldhaugen, overlooking a fjord in the mountains near Bergen, and this was to remain his home and the scene of many pilgrimages by his admirers, until the time of his death. He made many European concert tours in company with his wife (ill-health prevented his crossing the Atlantic) and, as we have seen, it was on a visit to England in 1888 that he became acquainted with Unitarianism. He also visited this country on four other occasions, and always enjoyed the enthusiastic reception he received here. Throughout his later years, he was constantly burdened by illness, and with the turn of the century, his condition steadily deteriorated. But he continued to play and to conduct, and it was when he was just about to set out on another visit to

England that he suffered a sudden collapse, which ended in his death a few days later, on September 4, 1907. At his own express wish, his body was cremated and his ashes sealed in a simple rock tomb, high above the waters of the fjord near Troldhaugen.

On the worth and significance of his music, opinions have varied. He himself was often much discouraged in his lifetime by the large amount of adverse criticism which he received, and even to-day there are those who point scornfully at his popularity and dismiss much of his music as trite and obvious. Some of it, of course, undoubtedly is, but most critics now agree that, his faults notwithstanding, he has a very real place in the procession of the world's composers. He is certainly not, and probably never claimed to be, one of the great masters. But he is a genuine minor master. His true vocation, says a contemporary critic, John Horton, is "that of a miniaturist, a mood-painter, a recorder of fleeting impressions".

There is also some evidence to suggest that Grieg is of greater importance in the history of music than is generally realized. We tend to forget that, in his use of harmony, he was an innovator of some significance, and his influence on Debussy and the modern French school was considerable. Delius may have been right when he said that "modern French music is just Grieg plus the Prelude to the Third Act of *Tristan*". Some of Grieg's more enthusiastic admirers also claim that Grieg would have composed on a larger scale if his health had been better. Grieg himself probably knew better. He realized his own limitations, and even his very popularity may be counted in his favour, rather than the reverse. "It is surely no fault of mine", he once said, "that my music is heard in third-rate restaurants and from school-girls". As Dr. Percy Scholes comments, "it is indeed 'no fault'. One of the world's most legitimate artistic demands being more and yet more music that both the learned and the unlearned can enjoy".

On Grieg, the man, there can be no disagreement. No one can fail to feel a deep affection for this frail little man with his mop of unruly hair, constantly crippled by ill-health and often in pain, but always full of spirit ,and mentally and physically active right to the last. Here, too, was a man of warm human feeling, gentle, kindly and humble, full of humour and a childlike appreciation of the ridiculous, but always ready to take a stand on a matter of principle, a true liberal in the fullest sense of the term. His love of justice and his progressive outlook were effectively demonstrated at the time of the Dreyfus affair in France, when, at a considerable cost to his personal reputation in that country, he refused to conduct at a concert in Paris. Another quality which he displayed in ample measure was a sympathetic understanding of the young. "As we get older", he wrote in one of his letters, "we should try to appreciate the best that the youth of to-day can offer. We must not live only in the ideals of our own youth. It's nonsense to talk so much about being faithful to the ideals of one's youth. There is room for development, surely. I have always felt happiest in my life when I thought I had added, if only a little, to the ideals of my youth. What is life more than a struggle for the realization of truths?"

What better evidence could we have, not only of Grieg's generous nature, but also of his essentially Unitarian outlook? We should be proud indeed that he is among our saints.

A HUXLEYAN EXPERIMENT

By E. W. Martin

SOME years ago in a book entitled "The Doors of Perception", Aldous Huxley set down his reactions of mind and sense while under the influence of the drug mescalin. In **A Drug-Taker's Notes** (Gollancz, 16s.) Mr. R. H. Ward gives an account of similar experiences with lysergic acid administered to him on six occasions under the supervision of a medical psychiatrist.

The first experiment began on November 17, 1954, and the author felt a slight nervous apprehension with a flushing of cheeks and tightening of scalp. This soon gave way to a serenity and contentment, and the first notes were written under the influence of the drug. The question of control soon began to seem of supreme importance.

"Something was evidently carrying one off, goodness knew where. Could one stop it? The answer seemed to be that control could still be exercised by *an observer* who was somehow outside all that was happening or threatening to happen. It was this observer who was making the notes. I felt that he was a very *inward* part of myself, and would be the last aspect of me to succumb, if he did so at all, to the power the drug was rapidly gaining over the rest of me".

Mr. Ward's talents, of a literary and mystical kind, are ideally suited to the recording of such notes; and undoubtedly his record has a scientific as well as a literary value because little is known about the effects of this drug. The second dose was double that of the first, but the effects were similar, and Mr. Ward notes that his reactions were different from those of Aldous Huxley.

Even when he had reached the sixth experiment—having experienced some things that reflect credit on general nervous stability and courage—Mr. Ward still felt in the position of an observer. The lysergic acid seemed to bring the subject nearer to reality while also taking him further away from it. Mr. Ward found that the drug "provided a singularly complete picture of a patient's psychological history in a remarkably short time".

Also the introductory and concluding chapters of this work are of special interest because Mr. Ward offers his observations after he is freed from all influences of lysergic acid. He mentions the difference in quality between what he calls states of God-intoxication and of drug-intoxication. "One of the characteristics of lysergic acid-intoxication is the involuntary nature of the experiences it brings. The subject may to some extent feel that he can dispose their nature, at least while the observer keeps his vigil, but he feels much more surely that it is 'the drug's will' which disposes eventually".

The mystic retains his own power whereas the drugged subject does not. In religious experiences of a mystical kind there is an ability and willingness to consider other people, whereas the drug-taker is chained to the self. Narcotic experience does not lift man up sufficiently far in the scale of consciousness to enable him to feel God's presence as many mystics have felt it. Mr. Ward does not say that mystical experience is "better" than narcotic experience. He simply says that it is different and in saying this also affirms that there are no short cuts to reality through drugs like mescalin or lysergic acid.

"To See Ourselves . . ."

Unitarian. This religious sect has no set form of belief. It arose in the latter part of the 18th century, when some people, both in England and America, felt that they must attempt to make Christianity less mysterious and more reasonable. Priestley, the discoverer of oxygen, was the leader in England. Here, most Unitarians came over from Presbyterianism, and smaller numbers from the Baptists and Congregationalists.

Unitarians accept Jesus, not as divine, but as the man who taught the Fatherhood of God; and so they say that we should accept his teaching, worship as he did, and live according to the standards he set up. The name Unitarian is to be contrasted with Trinitarian, that is, one who believes in God the Father, Son and Holy Spirit. Since Unitarians hold that our Lord is not divine and neither is the Spirit a person, they are left with a simpler statement that God is One Person.

This reducing of traditional Christianity is not perhaps the sort of belief which people accept readily. Unitarians have now about 340 churches in the British Isles and a larger following in America; but they have long been a waning denomination.

The Oxford Junior Encyclopaedia, Volume I (1948).

[*Readers are invited to send in similar extracts, together with precise details and date of the quotation.*—Editor.]

THE FELLOWSHIP OF YOUTH SOCIETY

By Maxwell Kneale
(President)

THE FOY SOCIETY is the name which the Fellowship of Youth decided to adopt as a result of discussions held at its Easter Conference this year at Shipham in the Mendips. It had long been felt by the Society that a change of name was needed and the initial letters of the old title, coined into an unofficial name for many years, provided a link with the past.

And its past? The Fellowship of Youth came into being through the Summer School held by the Unitarian Sunday School Association in 1922. It was realized at this school that there was no organization in the Unitarian churches to cater for the young people who were neither members of, nor workers for, the Sunday School. To remedy the shortage, the Committee of the S.S.A. took upon the task of starting such a society and called a meeting of young people, mainly from the congregations in London. After this meeting, some of the young men who were present were invited to an International Youth Conference in Holland, and the spirit of the Fellowship of Youth was born. The S.S.A. report of 1923 states: "A League of Youth has now been formed, open to all young people between the ages of 16 and 35 in sympathy with the ideas of liberal religion. Its aims are: To quicken the liberal religious spirit, to foster the idea of service, and to promote fellowship on those lines among the young people of the world". It will be seen from this that after guiding the new Society on its way, the Sunday School Association did not try to keep it bound to its side.

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That there was a need for this new Society is evident when it is seen that ten years later the Fellowship of Youth consisted of 22 branches and approximately 450 members. There was much discussion at this time, however, in the Unitarian Church concerning the suitability of the F.O.Y. to act as the official youth movement for Unitarian young people. It was felt by the General Assembly that there was a definite need for a specifically Unitarian youth group, and a special committee of the Religious Education Department was appointed to consider the problems of launching such a group. After a meeting with representatives of the Fellowship of Youth in November, 1933, the Committee decided to proceed with their plans, and in April of the following year formed the Unitarian Young People's League. The F.O.Y. carefully considered their own position and at their Easter Conference at Glossop in 1934 the decision was made to apply "for the affiliation of the Fellowship of Youth to the General Assembly as a society". That motion was carried by 71 votes to 18 on its tenth anniversary.

The founding of the U.Y.P.L. had a serious effect on the numerical strength of the Fellowship of Youth. From the 450 members and 22 branches in 1933, there were only three official branches and a membership of approximately 150 in 1939. The war obviously hit at the very core of the Society, but individual friendships, which have always been the essence of the F.O.Y., kept the movement alive and it continued on a somewhat hand-to-mouth existence during the war years. The threads were taken up again after the war and today the Foy Society has a vigorous life with newly-raised branches and every indication that there are more to come.

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An Annual General Meeting is held each year at the Easter Conference, when the National Officers are elected to the Council. To ensure that the members who are not in a branch are represented on the Council, an Individual Member's Secretary is elected. The branches nominate their own representatives for the Council at their own A.G.M. At the Conference, lectures are given and discussions held on a subject chosen by the Conference of the previous year. The various branches have usually held their own discussions on the subject throughout the winter months, but it is always stimulating to hear how the others treated it. The subject for the 1958 Conference, which will be held once more at Manchester College, Oxford, is "Christianity and the Social Order". The programme at a Conference is always varied and the vigour of the Society was proved this year by following walks in the Mendip country with country dancing.

Just as the Young People's League has its Kinver Camp, so the Foy Society has its Flagg. In 1930 seven acres of land in the village of Flagg in Derbyshire were given to the F.O.Y. by Mrs. A. B. Wodehouse. This gift was and still is held for the Society by a board of trustees. After much voluntary week-end work, an old barn was reconstructed to serve as cooking and sleeping accommodation, and it is now known affectionately as "The Barn". To provide further cover from bad weather, a hut was bought and erected in an adjoining field. The Society have the use of the property throughout the year and all the work is shared on a communal basis. Goose Party (second week-end in January), Whit and the November Bonfire Week-ends are all established dates in the diaries of Flagg enthusiasts. The Rodney Youth Centre, which caters for the poorer children in Liverpool, are welcome annual visitors, and other similar groups hold camps there from time to time.

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The everyday life of the Foy Society is in its branches. Their contact with each other and the individual members is maintained by the Easter Conference, Flagg week-ends, the Society's magazine known as the *Bulletin*, and by exchanging visits. They organize their own activities, ranging from discussion groups to jumble sales, to suit the needs of their own members and churches. The Society has always ensured though that no one has been excluded from membership because of his particular theological beliefs. One of the strengths of the Foy Society has been that its doors have never been closed to any denomination. It should be said, however, that by far the greatest number of its members are Unitarians, some of whom have joined the Church through the Society.

Like the Y.P.L. the Foy Society is a member-group of the International Religious Fellowship, which meets each year in one of the countries which has such a group. The I.R.F. this year was held at Stoos, in Switzerland, and the two English groups sent their largest combined party for some years. Next year the I.R.F. is to be held in America and it is hoped to be able to send a delegate there as we did several years ago.

The future? It is a fact that if a society does not move forward, stagnation sets in and membership drifts away. Fortunately, new faces are constantly appearing and, with them, new ideas. It is as well to record here that in the last few years several people have found nothing incongruous in being members of both the U.Y.P.L. and the Foy Society. There seems to be a prospect of more close collaboration in the future. Although the upper age limit of the Foy Society is 35, there are very few active members over 30. The average age of members is about 24, although the lower age limit is 16. It is realized that what might appeal to the teenager might not have the same attraction for him when he is in his twenties. Now that National Service is shortly to disappear from the scene, it seems as if the problem of catering for different age-groups will have to be met.

The Foy Society is open to all those who take an interest in the more important problems of life, and the Society stands for freedom of reason and conscience in the search for truth, unfettered by authority and tradition. Does that appear to be a pompous, self-righteous claim? Nothing could be further from the truth. The lasting friendships made in the Foy Society are evident proof of the pleasure to be found in its companionship.

Next week: "Special Youth Supplement".

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"The Divided Inheritance"

SIR,—I read with interest the article by Tom Wardle entitled "The Divided Inheritance". I appreciate his desire to construct a bridge between those who do and those who do not believe in God and to bring them together in a worshipping community, but I think he is unrealistic if he imagines that any non-believer who has really thought himself through to his position would join in worship, whether it was directed to God or to a sort of something inherent "in the common mysteries of existence". Such a man would more readily join the believer in groups like the Workers' Education Association, the Councils of Social Service, and other welfare bodies.

If by non-believer Mr. Wardle is thinking principally of reverent agnostics, then I agree that many would be attracted to membership in a worshipping community, but I do not think that they would wish the believing part of the community to modify its worship to conform to their admittedly *tentative* conclusions.—Yours,

Huddersfield *Lionel O. Reed (Rev.).*

SIR,—It was a tonic to read some of the suggestions in Tom Wardle's article, "Divided Inheritance". We have to build churches out of the people there are, he wrote, and these include many people who do not believe in God. He may not be right when he says that the number of non-believers is bound inevitably to increase; there is such a thing as a swing of the pendulum.

But it is now, at this moment of time, that we have a Divided Inheritance, and it is now that our services could be modified to express the religious needs of those who do not believe in a personal God, and do not wish their children to believe; but who, nevertheless, wish a background of security and purposiveness for their children. If our Unitarian services were more meditative, and more sensitive to current developments in art, poetry and music, and less traditional; if they helped us to explore together the twentieth century instead of explaining the present day in terms of nineteenth-century philosophy; if our services could stop making long petitions in well-chosen phrases and could instead lead us to explore the unknown depths of our own minds; if instead of making known our wants (or what we believe our wants to be) we could learn in quietness to discover what are our true wants—what are the things we lack, then we should be doing for the sons and daughters of the Divided Inheritance what pioneer Unitarians did for earlier generations.—Yours,

Bessels Green. *Alice Wood.*

SIR,—My critics assume that I am pleading for an accommodation of a God-centred religion to an anti-God religion. That is not so. I used the term non-believer advisedly. Modern atheism is entirely different from the Victorian anti-God movement. It is based on the incapacity to believe or *disbelieve* in anything other than the fact of being. As such, it has nothing to do with the old secularist metaphysics and the decline of National Secular Society is not evidence against the growth of existentialist humanism, but evidence for it.

Existentialism is the name that has been given to this new way of looking at the world. There is a religious wing and a non-religious wing. Yet they both have in common a preoccupation with what Heidegger calls the "authentic" life of the person. They strip life bare of illusion. Walter Kaufman writes: "There are motifs that remain central in all so-called existentialism; we recognize them in the non-denominational religiousness of Jaspers and in Sartre's atheism as well as in the mutually opposed theologies of Barth and Bultmann".

As yet this kind of thinking is still confined to the intellectuals, but all of us are influenced by its *mood*. I believe the existentialist approach leads to a clearer grasp of God because it is not concerned with words but only with authentic life. Belief is not a matter of intellectual assent to a form of words, but an encounter with God. Even atheist existentialism leads inevitably towards this. A community which revealed and understood its own authentic life would then have no difficulty in accepting into its fellowship others of the same bent even if they were "non-believers". The non-believers for their part (as I know from experience) would have no objection to the preaching of a God who was the reference for that authentic life. In fact, they might come in time to see the point.—Yours,

Kendal. *Tom Wardle.*

"Simplicitas" Defended

SIR,—As a layman, may I say how much I have welcomed and appreciated "Simplicitas" ever since he made his appearance in your columns; and not least when from time to time he lets us realize the very human thoughts and hopes and frustrations which come to ministers, just as much as to lay folk.

Far too often we laymen forget that our minister has just as much right to a private life and decent hours of work as we have; it is most salutary to receive an occasional mild and friendly reminder from "Simplicitas" of the sacrifices and disappointments which can be far too familiar a part of a minister's daily round.

Let us hope that he will go on writing for our instruction and delight for as long as we deserve to have him—and even longer.—Yours,

Finchley, London, *A. K. Ross.*

[*This correspondence is now closed.*—EDITOR.]

Worship

SIR,—Your leader-writer in your issue dated September 21 thinks that Worship should be "aimed" at Man, rather than God. But what a low notion of the *Worship of God* he seems to hold. What would he think of a man who loved his nearest and dearest on Earth, because they demanded it or because of what he could expect in return? Rather do we love those humans dearest to us, because we can't help it. Similarly we do not Worship God for what He can give us, but for what He *is*.

Of course, the notion of "bowing-down" is inseparable from Worship, but not in any cringing sense. We bow down before the mystery, wonder and beauty we find in the Universe. Such a sense of awe is the very beginning of Worship and the only persons who cannot bow down are the self-sufficient.

It is utterly naive to think of prayer only as supplication. (What would any of the great mystics think of such an idea?) Prayer and worship are intercourse with God. If such intercourse is not possible then God becomes a remote abstraction—whom we may believe in with our heads, but not love with our hearts. Of course, such intercourse should fill all our lives, but we need our weekly meetings for worship to set our compass in the right direction. Brother Lawrence could find God among the pots and pans, but only as a result of constant practice of His Presence.

"Humanists don't believe in God. How then can they worship", says Colin Wright in his letter. Precisely. Either worship is "of God" or it would be best to discontinue it altogether.—Yours,

London, N.10. *J. Robbins.*

SIR,—The contributed front-page article on Worship appears to me rather confusing. It makes what I consider a rather false antithesis between "aiming" worship at God or "aiming" it at Man; then dismissing both antitheses it looks for a "third alternative", which, however, seems to have only a human reference.

Other points in the same issue of *The Inquirer* bear on the same problem: e.g., "Simplicitas's" schoolmaster convert who arrives at a realm of "negative abstraction" and the forthright letters from Colin Wright and Brian Wood.

Your contributor's opening section is sound enough, and I can pretty well agree with the fourth section headed "An Alternative" *as far as it goes*. But when he says, "The basic reason for worship must be a human one, namely that human creatures need each other . . .", I need to go further. I want to add, as a human creature, that I need God, and that "God" for me means a Being whom I may humbly worship; a Being who is transcendent, as well as immanent in human minds and in nature.

As a minister whose job is to lead human creatures in worship, I do not think about "aiming" worship at all. I certainly don't want to ape the proverbial Unitarian minister (of the last century, be it noted) whose prayers were reported to be "the most eloquent ever addressed to a Boston congregation". I simply try to approach God in such a way that members of the congregation, whether philosophically educated or simple-minded, may understand what I am trying to do, and share with me in doing it. We place our human concerns and problems before the Great Mind and we pray together for light and love. Yes, we are "members of one another"—but may we not go further, and say "We are members of God's family" and that God *is* our Father? "Father" is only one among many symbols, but it has never, for me, come to sound *inappropriate* for God. I had a good father myself, and I credit those in my congregation who might have been less fortunate with the power of understanding what I mean when I, on their behalf, speak to God as "Father".—Yours,

Altrincham. *Arthur W. Vallance (Rev.).*

[*"Contributor" will reply next week.*—EDITOR.]

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 29, 1957

Aberdare, Highland Place, 11 and 6, Supply
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
Aberystwyth, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. Kenneth Twinn
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. G. E. Prentice
Billingshurst, Free Church, High Street, 11.15 and 6, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (October 6) Mr. E. T. Williams
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30, 2.30 and 6.30, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. Wm. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Gibbons
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. A. L. Fisher
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Mr. Arthur Wilson
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Ivy Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. Gribble, 6.30, Rev. C. A. Piper
Chesterfield, Elder Yard Church, 10.45, 2.30 and 6.30, Rev. Eddie Shaw
Chowbent Chapel, Atherton, 10.45, Rev. Kenneth Twinn, 6.30, Supply
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickie
Croydon, Free Christian Church, Wellesley Road, 11, Rev. R. H. Barker (also 6.30 1st Sunday in the month)
Dean Row, 10.45, Rev. J. R. Blackburn Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Rev. F. Cottier, 6.30, Rev. J. R. Blackburn
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. J. Wigmore
Ditchling, Old Meeting House, 10.45, Mrs. E. Savage
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. J. B. Tonkin
Dover, Adrian Street, Unitarian Church 11, Junior Church, 6.30, Rev. P. C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30 Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John Cavalier
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Great Yarmouth, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. Bacon
Hale Chapel, Hale Barns, 10.45, Rev. John Storer, 6.30, Rev. T. E. Nuttall
Halifax, Northgate End, 10.45 and 6.30, Rev. G. W. Parkinson
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Supply
Huddersfield, Fitzwilliam Street, No Service
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Peel
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. Wassall
Kidderminster, New Meeting House, 11 and 6.30, Rev. Eric W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. P. B. Godfrey
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Gelland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. H. C. Evans
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, —
Lewes, Westgate Chapel, 11, Dr. Jeremy Goring
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kennedy
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kinnear
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Munro
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kinnear
Liverpool, Hope Street, 6.30, Dr. S. J. Kennett
Liverpool, Ullet Road, 11 and 6.30, Rev. Herbert Crabtree
London, Bell Street, Edgware Road, 6, Rev. Walter Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. G. J. Peirce
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Rev. John Kielty
London, Golders Green, Hoop Lane, 11, Rev. W. Waddington, 6.30, Rev. K. C. Thompson
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Chadwick (also, 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Duncan P. Mew
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thompson
London, Ilford High Road, 11 and 6.30, Mr. T. E. Beckett
London, Islington, Upper Street, Prebend Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. G. J. Peirce
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. F. Hankinson
London, Mansford Street Church, Bethnal Green, 6.30, Rev. Robert Taylor
London, Richmond Free Church, Ormond Road, 11, Rev. Walter Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. Greeve
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 2.45 and 6.30, Rev. T. E. Nuttall
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Barnes
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warren
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. F. Kenworthy
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, (October 6), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road, Chapel, 6, Supply
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Tozer
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cyril Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 11, Miss J. Mead
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kenworthy
Nottingham, High Pavement Chapel, 10.45, Rev. E. G. Green, 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gibbs
Oldham, Lord Street Chapel, 10.45, Rev. T. E. Nuttall, 3 and 6.30, Rev. John Storer
Oxford, Manchester College Chapel, 11.30, No Service
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. A. L. Fisher
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, Notte Street? Road, 11 and 6.30, Rev. E. H. Kershaw
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunhill
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturgess
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants., The Meeting House, 11, Mrs. Amy Howarth
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45, Rev. E. A. Davies, 6.30, Mr. S. B. Shepherd
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Moore
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorrell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11, 3 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. P. J. Pitman
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 Rev. A. B. Downing, 6.30, Rev. F. Cottier
St. Helens, Corporation Street, 3 and 6.30, Rev. S. R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Shepherd
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Vosey (also 11, First Sunday in the month)
Swansea, Pantyffynnon Free Christian Meeting House, 11, Rev. B. Vosey
Swindon, Swindon Hall Road, 10.45, Mr. D. F. Exley, 6.30, Mr. H. Tittle
Taunton, Mary St. Chapel, 11, Rev. W. H. Gibbons, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenney
Todmorden, Unitarian Church, 10.45 and 6, Rev. L. Hallsworth
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), Rev. Arthur Peacock
Wallasey, Memorial Church, Manor Road, 3.30, Rev. L. A. Gribble
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. Maguire
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
West Kirby, Brookfield Gardens, 11, Rev. Matthew Johnson (also, 6.30, first Sun day in the month)
Whitby, Flowergate, 2.30, Mr. E. E. Strachan
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5921
Unitarian Fellowship of Australia, 1 Grime Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. A. P. Kinnett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Service suspended — Enquiries — Mrs. Wattie, Tel. 40-[illegible]

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Church of Our Father, Rotherham.—Valedictory sermons were preached by the Rev. N. J. Teape in the Church of Our Father on Sunday, September 15, 1957.

After the evening service Mr. F. L. Smith, Chairman of the Congregation, expressed the best wishes of members to Mr. and Mrs. Teape and, in presenting Mr. Teape with book tokens as a parting gift, hoped that his ministry in a new district would be successful and fruitful. Mr. A. Eastwood and Mr. T. Hutchinson also spoke on behalf of the congregation and Church Committee. Mr. Teape suitably responded.

Formerly a student at Manchester College, Oxford, Mr. Teape entered the Unitarian Ministry in 1954, the Rotherham Unitarian congregation being his first appointment.

After a short holiday Mr. Teape will commence his ministerial duties in October in the Friars' Street Unitarian Church, Ipswich.

MINISTERS' CONFERENCE

The annual Ministers' Conference was held at Great Hucklow from September 9 to 12. Thirty ministers took part, and several were accompanied at the Holiday Homes by their wives and daughters.

The general theme of the Conference this year was "Fundamental Doctrines Re-examined". The Rev. Francis Terry gave the first paper on Monday evening on the subject of "Revelation and Incarnation". Revelation is the fuller view of Reality upon removal of the veil of obstruction caused by the world, the flesh and the devil. The Christian doctrine of the Incarnation introduces a central contradiction into the Godhead, but retains much of symbolic worth in the nativity story and the picture of suffering on the cross. On Tuesday morning, the Rev. Wilfred Waddington gave his paper on "Grace and Redemption". Redemption is God working through man's imperfections, and Grace is His presence in the self and others, and an awareness of this presence. This theme is connected with the doctrine of the Holy Spirit, of which Unitarians have been the guardians. The Power of the Spirit calls men to sonship, as Paul made clear, saving them from themselves, or redeeming them. These two papers were followed by group discussion, and group reports were presented at the Tuesday evening session, which included general discussion.

There were two other papers, given Wednesday morning and evening respectively. That in the morning by the Rev. Ernest Penn was on "Symbolism and the Art of Worship", and discussed the place and importance of symbolic forms in worship today. The evening paper was by the Rev. Gordon Bolam, and had the title, "The Pastoral Office". Mr. Bolam related the pastoral office to Luther's conception of the Church as the *Communio Sanctorum* (Communion of the Saints), wherein the minister, called of God and elect of men, has his proper pastoral place.

The Fellowship Session on Thursday morning brought the Conference to a close. It was decided at this session that the group discussion method should be continued next year, and the theme chosen for next year's Conference was on the Unitarian doctrine of the Holy Spirit or the Indwelling God.

Each day began with a devotional service in the Old Chapel and ended, prior to late-night deliberations, with a short epilogue. The bad weather cleared on the afternoons of Tuesday and Wednesday and made it possible for a number of the company to enjoy a ramble and climb in the surrounding district led by the Rev. W. Priestley Phillips. Much of the success of the Conference was due to the organising efforts of the Rev. Kenneth Twinn, the Conference Secretary. There is no doubt that the fine fellowship displayed by the small group of ministers who were able to be present at the Conference was a powerful force to enrich the spirit and verve so essential to those called to minister in the world of today.

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UNITARIAN COLLEGE, MANCHESTER

Opening of the Session 1957-58
WEDNESDAY, OCTOBER 2, at 3 p.m.

Address by the Rev. S. P. Whitehouse, M.A., B.Litt.
"THE IDEAL AND THE REAL"

—o—

The *Annual General Meeting of Subscribers* will follow after tea. The attendance of all friends of the College is invited.

Nominations for election to the College Committee should be in the hands of the Secretary, Mr. C. K. Robinson, 878 Hyde Road, Manchester 18, by Tuesday, October 1.

Holiday Accommodation

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